2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

481 toes of each foot; if a tree is branched they will scramble up it almost as quickly as if scaling a ladder, and though when "swarming" a mast or cocoa-nut tree they clasp the trunk in the usual manner with the arms and legs, their movements are more rapid, and they are less easily fatigued, than are the generality of natives of India; in descending also they display the same activity.

516 3. I have observed a peculiar trick among young men and women, after a lengthened rest or after engaging in some sedentary occupation, of twisting their bodies from side to side in order to stretch the muscles of the back. In doing this they produce a succession of sounds like that caused by cracking the joints of one's fingers.

4. Their favourite position in taking temporary rest after any violent or prolonged exertion is the ordinary Oriental posture between sitting and standing, *i.e.*, squatting on their heels; if very much exhausted they either sit or lie down.

513 5. The usual attitude in sleep (*vide* Plate III, fig. 2) is to lie on one side, preferably the right, with the knees bent so as to allow of the hand of the upper arm being placed between the thighs and the other hand under the head, which is raised on some impromptu pillow, such as a bundle or a roll of sleeping mat.

142 6. Many are able to shut one eye without closing the other, but they do not appear to possess the power of moving the ears or scalp. They can extend one finger without opening the hand. No tricks of sleight of hand are known to or attempted by them.

7. Much use is made of the feet in holding and picking up light objects, and the great toe is in a considerable degree [483] opposable. When a heavy load has to be moved they prefer pushing to dragging it.[1]

482 **Physical Powers and Senses.**—1. Though for a short distance heavier loads are often borne, the maximum of a man's burden is about 40 lbs.; this he will on occasion carry for as much as 15 miles through the jungles between sunrise and sunset, a distance rarely exceeded in one day under any circumstances, or for more than two or three days in succession. This has been particularly remarked when they have been in pursuit of runaway convicts, for, if they fail in coming up with them within the third day, they are wont to take a long rest, unless strong inducements are offered by way of inciting them to further efforts.

[1] They do not understand, or, at least, do not carry into practice, the principle of pushing or dragging a weight *simultaneously*, whether in silence or to the sound of the voice.

11: Cipriani E-3 (1951-1955) 1966 AZ2 Andamans AZ2

They have neither incantations, amulets nor propitiating signs to help them. Even the *marque de chasse* found on their arrow heads had no major significance; in all probability they merely served to indicate the best arrow and at most they served as a warning to the womenfolk not to touch them (it is interesting that I never saw any woman or child with a bow or an arrow). But this is as far as they go towards superstition, and its only effect is to enhance the division of duties between the sexes.

The Onges, unlike the Jarawas and Arioto, have never lost the art of canoe making, and the building of a new canoe is an important matter. The selected tree, always one of the three species of *Sterculia*, is felled and then hollowed out slowly and laboriously with a rudimentary form of hatchet, the work often being done by one man alone. The weight of the felled trunk makes it necessary for the work to be done where it falls, but after much patient whittling away the resulting canoe is extremely light, with thin walls, though still not light enough to be carried to the water, never far away. A series of short logs are used as rollers in the age-old way and the builder's friends all gather to help clear a way through the undergrowth and prepare the rollers. Only a few are needed; all is soon ready and the Onges watch delightedly as the canoe glides away down to the shore. These canoe-ways often provided me with an easy path to the sea if I came upon them in the forest. Sometimes they led not to shore but to one of the many creeks, where salt water and marine fauna penetrate miles inland and make it easy for the Onges to launch their canoes from a point far from the sea.

The Onge canoe, hollowed out in one piece, is a survival of the ancient canoes of the Neolithic age, found in Switzerland and elsewhere in Europe. It survives in the Andamans, and through Oceania to the Americas, in northern Asia (notably among the Ainu) in south-west Asia, and even in south-east Africa.

The canoe has no distinction between bow and stern, and is commonly navigated from either. At each end of the canoe a crude platform juts out, on which the harpoon throwers stand. Very careful attention is paid to the float, which is fragile, and is therefore kept on the lee side. The object of it is to prevent the canoe from capsizing, which it is otherwise very liable to do owing to its round keel, always left in the natural shape of the tree-trunk. I had some experiences of rough seas in one of these canoes